

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

2. The Canon of Discipline (2. Vinaya Piṭaka)

4. The Minor Chapter (4. Cūḷavaggapāḷi)

10. The Section on Nuns (10. Bhikkhunikkhandhakam)

[Kd 20, PTS 2.253-2.283]



PaliVerse

4. The Minor Chapter

10. The Section on Nuns

1. First recitation section

The Story of Mahāpajāpatī Gotamī

402. At that time the Buddha, the Blessed One, was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then Mahāpajāpatī Gotamī approached the Blessed One; having approached, having paid respect to the Blessed One, she stood to one side. Standing to one side, Mahāpajāpatī Gotamī said this to the Blessed One - "It would be good, venerable sir, if a woman could obtain the going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder." "Enough, Gotamī, do not find delight in a woman's going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder." For the second time, etc. For the third time, Mahāpajāpatī Gotamī said this to the Blessed One - "It would be good, venerable sir, if a woman could obtain the going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder." "Enough, Gotamī, do not find delight in a woman's going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder." Then Mahāpajāpatī Gotamī - thinking "The Blessed One does not allow a woman's going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder" - afflicted, unhappy, with tearful face, weeping, paid respect to the Blessed One, circumambulated him keeping him on her right, and departed.

Then the Blessed One, having dwelt at Kapilavatthu as long as he liked, set out on a journey towards Vesālī. Wandering on a journey gradually, he arrived at Vesālī. There the Blessed One stayed at Vesālī in the Great Wood in the Pinnacled Hall. Then Mahāpajāpatī Gotamī, having had her hair cut off, having put on ochre robes, together with many Sakyan women, set out towards Vesālī. Gradually she approached Vesālī, the Great Wood, the Pinnacled Hall. Then Mahāpajāpatī Gotamī, with swollen feet, with body covered with dust, afflicted, unhappy, with tearful face, weeping, stood outside the door-porch. The Venerable Ānanda saw Mahāpajāpatī Gotamī with swollen feet, with body covered with dust, afflicted, unhappy, with tearful face, weeping, standing outside the door-porch. Having seen her, he said this to Mahāpajāpatī Gotamī - "Why are you, Gotamī, with swollen feet, with body covered with dust, afflicted, unhappy, with tearful face, weeping, standing outside the door-porch?" "Because indeed, Venerable Ānanda, the Blessed One does not allow a woman's going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder." "If so, Gotamī, wait here for a moment, while I request the Blessed One for a woman's going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder."

Then the Venerable Ānanda approached the Blessed One, and having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One - "Venerable sir, this Mahāpajāpatī Gotamī, with swollen feet, with body covered with dust, afflicted, unhappy, with

tearful face, weeping, is standing outside the door-porch - thinking 'The Blessed One does not allow a woman's going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder.' It would be good, venerable sir, if a woman could obtain the going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder." "Enough, Ānanda, do not find delight in a woman's going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder." For the second time, etc. For the third time, the Venerable Ānanda said this to the Blessed One - "It would be good, venerable sir, if a woman could obtain the going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder." "Enough, Ānanda, do not find delight in a woman's going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder."

Then the Venerable Ānanda thought: "The Blessed One does not allow a woman's going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder. What if I were to request the Blessed One by another method for a woman's going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder?" Then the Venerable Ānanda said this to the Blessed One - "Is a woman, venerable sir, capable of realising the fruition of stream-entry or the fruition of once-returning or the fruition of non-returning or the fruition of arahantship, having gone forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder?" "A woman is capable, Ānanda, of realising the fruition of stream-entry and the fruition of once-returning and the fruition of non-returning and the fruition of arahantship, having gone forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder." "If, venerable sir, a woman is capable of realising the fruition of stream-entry and the fruition of once-returning and the fruition of non-returning and the fruition of arahantship, having gone forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder; Mahāpajāpati Gotamī, venerable sir, has been very helpful to the Blessed One - she is his maternal aunt, his foster-mother, his nurse, the giver of milk; when the Blessed One's mother had died, she gave him her breast milk. It would be good, venerable sir, if a woman could obtain the going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder."

The Eight Rules of Respect

403. "If, Ānanda, Mahāpajāpati Gotamī accepts the eight rules of respect, let that be her full ordination.

"A nun who has been fully ordained for a hundred years should pay respect, rise up in respect, salute with joined palms, and do the proper duties to a monk who has been fully ordained that very day. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts.

"A nun should not spend the rains retreat in a residence without monks. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts.

"Every half-month a nun should expect two things from the community of monks -

asking as to the date of the Observance day, and approaching for exhortation. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts.

"A nun who has completed the rains retreat should invite admonishment before both communities on three grounds - by what is seen, or by what is heard, or by suspicion. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts.

"A nun who has become guilty of a serious offence should undergo penance for a fortnight before both communities. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts.

"A female trainee who has completed the training in the six rules for two years should seek full ordination from both communities. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts.

"A monk should not be reviled or abused by a nun by any method. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts.

"Henceforth the path of speech is closed for nuns towards monks, but the path of speech is not closed for monks towards nuns. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts.

"If, Ānanda, Mahāpajāpati Gotamī accepts these eight rules of respect, let that be her full ordination."

Then the Venerable Ānanda, having learnt the eight rules of respect in the presence of the Blessed One, approached Mahāpajāpati Gotamī; having approached, he said this to Mahāpajāpati Gotamī - "If indeed you, Gotamī, would accept the eight rules of respect, that itself will be your full ordination.

"A nun who has been fully ordained for a hundred years should pay respect, rise up in respect, salute with joined palms, and do the proper duties to a monk who has been fully ordained that very day. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts.

"A nun should not spend the rains retreat in a residence without monks. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts.

"Every half-month a nun should expect two things from the community of monks - asking as to the date of the Observance day, and approaching for exhortation. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts.

"A nun who has completed the rains retreat should invite admonishment before both communities on three grounds - by what is seen, or by what is heard, or by suspicion. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts.

"A nun who has become guilty of a serious offence should undergo penance for a fortnight before both communities. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts.

"A female trainee who has completed the training in the six rules for two years should seek full ordination from both communities. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts.

"A monk should not be reviled or abused by a nun by any method. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts.

"Henceforth the path of speech is closed for nuns towards monks, but the path of speech is not closed for monks towards nuns. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts.

"If indeed you, Gotamī, would accept these eight rules of respect, that itself will be your full ordination."

"Just as, venerable Ānanda, a woman or a man, young, youthful, fond of adornment, having bathed the head, having obtained a garland of blue lotuses or a garland of jasmine or a garland of atimuttaka flowers, having received it with both hands, would place it on the head, the highest part; just so indeed I, venerable Ānanda, accept these eight rules of respect, not to be transgressed for as long as life lasts."

Then the Venerable Ānanda approached the Blessed One, and having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One - "The eight rules of respect, venerable sir, have been accepted by Mahāpajāpati Gotamī; the Blessed One's maternal aunt is fully ordained."

"If, Ānanda, a woman had not obtained the going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder, the holy life, Ānanda, would have been long-lasting, the Good Teaching would have remained for a thousand years. But since, Ānanda, a woman has gone forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder, now, Ānanda, the holy life will not be long-lasting. Now, Ānanda, the Good Teaching will remain for only five hundred years.

"Just as, Ānanda, whatever families have many women and few men, they are easily assaulted by thieves and burglars; just so, Ānanda, in whatever Teaching and discipline a woman obtains the going forth from home into homelessness, that holy life is not long-lasting.

"Just as, Ānanda, when a disease called mildew falls upon a thriving rice field, thus that rice field is not long-lasting; just so, Ānanda, in whatever Teaching and discipline a woman obtains the going forth from home into homelessness, that holy life is not long-lasting.

"Just as, Ānanda, when a disease called red rust falls upon a thriving sugar-cane field, thus that sugar-cane field is not long-lasting; just so, Ānanda, in whatever Teaching and discipline a woman obtains the going forth from home into homelessness, that holy life is not long-lasting.

"Just as, Ānanda, a man might build an embankment for a great lake beforehand, just for the non-overflowing of the water; just so, Ānanda, the eight rules of respect have been laid down by me for nuns beforehand, not to be transgressed for as long as life lasts."

The eight rules of respect for nuns are concluded.

Allowance for the Full Ordination of Nuns

404. Then Mahāpajāpati Gotamī approached the Blessed One; having approached, having paid respect to the Blessed One, she stood to one side. Standing to one side, Mahāpajāpati Gotamī said this to the Blessed One - "How, venerable sir, should I proceed with these Sakyan women?" Then the Blessed One instructed, encouraged, inspired, and gladdened Mahāpajāpati Gotamī with a talk on the Teaching. Then Mahāpajāpati Gotamī, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, having paid respect to the Blessed One and circumambulated him keeping him on her right, departed. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, that nuns be given full ordination by monks."

Then those nuns said this to Mahāpajāpati Gotamī - "The lady is not fully ordained, and we are fully ordained; for thus it has been laid down by the Blessed One that nuns should be given full ordination by monks." Then Mahāpajāpati Gotamī approached the Venerable Ānanda; having approached, having paid respect to the Venerable Ānanda, she stood to one side. Standing to one side, Mahāpajāpati Gotamī said this to the Venerable Ānanda - "These nuns, Venerable Ānanda, said this to me - 'The lady is not fully ordained, and we are fully ordained; for thus it has been laid down by the Blessed One that nuns should be given full ordination by monks.'"

Then the Venerable Ānanda approached the Blessed One, and having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One - "Mahāpajāpati Gotamī, venerable sir, said thus - 'These nuns, Venerable Ānanda, said this to me - The lady is not fully ordained, and we are fully ordained; for thus it has been laid down by the Blessed One that nuns should be given full ordination by monks.'"

"Inasmuch as, Ānanda, the eight rules of respect have been accepted by Mahāpajāpati Gotamī, that itself is her full ordination."

405. Then Mahāpajāpati Gotamī approached the Venerable Ānanda; having approached, having paid respect to the Venerable Ānanda, she stood to one side. Standing to one side, Mahāpajāpati Gotamī said this to the Venerable Ānanda - "I ask

one boon of the Blessed One, Venerable Ānanda. It would be good, venerable sir, if the Blessed One would allow for monks and nuns, according to seniority, paying respect, rising up in respect, salutation with joined palms, and doing the proper duties."

Then the Venerable Ānanda approached the Blessed One, and having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One - "Mahāpajāpati Gotamī, venerable sir, said thus - 'I ask one boon of the Blessed One, Venerable Ānanda. It would be good, venerable sir, if the Blessed One would allow for monks and nuns, according to seniority, paying respect, rising up in respect, salutation with joined palms, and doing the proper duties.'"

"This is impossible, Ānanda, there is no chance that a Truth-finder should allow paying respect, rising up in respect, salutation with joined palms, and doing the proper duties to a woman. If indeed, Ānanda, these heterodox followers of badly proclaimed teachings will not pay respect, rise up in respect, salute with joined palms, and do the proper duties to a woman; how much less then would a Truth-finder allow paying respect, rising up in respect, salutation with joined palms, and doing the proper duties to a woman?"

Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "Monks, paying respect, rising up in respect, salutation with joined palms, and doing the proper duties should not be done to a woman. Whoever should make one, there is an offence of wrong-doing."

Then Mahāpajāpati Gotamī approached the Blessed One; having approached, having paid respect to the Blessed One, she stood to one side. Standing to one side, Mahāpajāpati Gotamī said this to the Blessed One - "Those training rules, venerable sir, for nuns that are common with monks, how, venerable sir, should we proceed in those training rules?" "Those training rules, Gotamī, for nuns that are common with monks, just as monks train, so you should train in those training rules." "But those training rules, venerable sir, for nuns that are not common with monks, how, venerable sir, should we proceed in those training rules?" "Those training rules, Gotamī, for nuns that are not common with monks, you should train in the training rules as they were laid down."

406. Then Mahāpajāpati Gotamī approached the Blessed One; having approached, having paid respect to the Blessed One, she stood to one side. Standing to one side, Mahāpajāpati Gotamī said this to the Blessed One - "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief, so that having heard the Teaching from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute." "Whatever teachings you, Gotamī, would know - 'These teachings lead to lust, not to dispassion; they lead to bondage, not to separation from bondage; they lead to accumulation, not to diminution; they lead to great desire, not to fewness of wishes; they lead to discontent, not to contentment; they lead to company, not to solitude; they lead to idleness, not to arousal of energy; they lead to being difficult to support, not to being easy to support' - you should definitely keep in mind, Gotamī - 'This is not the Teaching, this is not the monastic discipline, this is not the Teacher's instruction.' But whatever teachings you, Gotamī, would know - 'These teachings lead

to dispassion, not to lust; they lead to separation from bondage, not to bondage; they lead to diminution, not to accumulation; they lead to fewness of wishes, not to great desire; they lead to contentment, not to discontent; they lead to solitude, not to company; they lead to arousal of energy, not to idleness; they lead to being easy to support, not to being difficult to support' - you should definitely keep in mind, Gotamī - 'This is the Teaching, this is the monastic discipline, this is the Teacher's instruction.'"

407. Now at that time the Pātimokkha was not being recited for the nuns. They reported this matter to the Blessed One, etc. "I allow, monks, the Pātimokkha to be recited for the nuns." Then this occurred to the monks - "By whom indeed should the Pātimokkha be recited for the nuns?" They reported this matter to the Blessed One. "I allow, monks, the Pātimokkha to be recited for the nuns by monks."

Now at that time monks, having approached the nuns' quarters, recited the Pātimokkha for the nuns. People grumbled, criticised, and complained - "These are their wives, these are their mistresses, now they will enjoy themselves together with them!" They reported this matter to the Blessed One. "Monks, the Pātimokkha should not be recited for the nuns by monks. Whoever should recite it, there is an offence of wrong-doing. I allow, monks, the Pātimokkha to be recited for the nuns by nuns." The nuns did not know - "The Pātimokkha should be recited thus." They reported this matter to the Blessed One. "I allow, monks, the monks to instruct the nuns - 'You should recite the Pātimokkha thus.'"

408. Now at that time nuns were not making amends for offences. They reported this matter to the Blessed One. "Monks, an offence should not be left without making amends by a nun. Whoever should not make amends, there is an offence of wrong-doing." The nuns did not know - "Thus an offence should be made amends for." They reported this matter to the Blessed One. "I allow, monks, the monks to instruct the nuns - 'Thus you should make amends for an offence.'" Then this occurred to the monks - "By whom indeed should an offence of the nuns be accepted?" They reported this matter to the Blessed One. "I allow, monks, the monks to accept an offence of the nuns."

Now at that time nuns, having seen a monk on the road, in a cul-de-sac, and at crossroads, having placed their bowl on the ground, having arranged their upper robe on one shoulder, having sat down squatting, having raised joined palms, were making amends for offences. People grumbled, criticised, and complained - "These are their wives, these are their mistresses, having disrespected them at night, now they are asking forgiveness." They reported this matter to the Blessed One. "Monks, an offence of the nuns should not be accepted by monks. Whoever should accept, there is an offence of wrong-doing. I allow, monks, the nuns to accept an offence of the nuns." The nuns did not know - "Thus an offence should be accepted." They reported this matter to the Blessed One. "I allow, monks, the monks to instruct the nuns - 'Thus you should accept an offence.'"

409. Now at that time legal acts were not being performed for the nuns. They reported this matter to the Blessed One. "I allow, monks, legal acts to be performed for the nuns." Then this occurred to the monks - "By whom indeed should legal acts

be performed for the nuns?" They reported this matter to the Blessed One. "I allow, monks, legal acts to be performed for the nuns by monks."

Now at that time nuns who had had legal acts performed on them, having seen a monk on the road, in a cul-de-sac, and at crossroads, having placed their bowl on the ground, having arranged their upper robe on one shoulder, having sat down squatting, having raised joined palms, were asking forgiveness, thinking "Surely this is what should be done." People likewise grumbled, criticised, and complained - "These are their wives, these are their mistresses, having disrespected them at night, now they are asking forgiveness." They reported this matter to the Blessed One. "Monks, legal acts should not be performed for the nuns by monks. Whoever should impose one, there is an offence of wrong-doing. I allow, monks, legal acts to be performed for the nuns by nuns." The nuns did not know - "Thus should a legal act be performed." They reported this matter to the Blessed One. "I allow, monks, the monks to instruct the nuns - 'Thus should you perform a legal act.'"

410. Now at that time nuns in the midst of the Community were quarrelling, disputing, engaging in contention, wounding each other with verbal daggers. They were unable to settle that legal case. They reported this matter to the Blessed One. "I allow, monks, the monks to settle the legal case of the nuns."

Now at that time monks were settling the legal case of the nuns. While that legal case was being judged, nuns were seen who were competent for legal acts and also those who had committed offences. The nuns said thus - "It would be good, venerable sir, if the venerable ones themselves would perform the legal act for the nuns, if the venerable ones themselves would accept the offence of the nuns; for thus it has been laid down by the Blessed One that the legal case of the nuns should be settled by monks." They reported this matter to the Blessed One. "I allow, monks, the monks, having charged the nuns with the legal act, to hand it over to the nuns - the nuns to perform the legal act for the nuns; the monks, having charged the nuns with the offence, to hand it over to the nuns; the nuns to accept the offence of the nuns."

Now at that time a pupil nun of the nun Uppalavaṇṇā had been following the Blessed One for seven years, learning the monastic discipline. Being unmindful, whatever she grasped, she forgot. That nun heard - "The Blessed One, it is said, wishes to go to Sāvathī." Then this occurred to that nun - "I have followed the Blessed One for seven years, learning the monastic discipline. Being unmindful, whatever I grasp, I forget. It is difficult for a woman to follow the Teacher for as long as life lasts. How should I proceed?" Then that nun reported this matter to the nuns. The nuns reported this matter to the monks. The monks reported this matter to the Blessed One. "I allow, monks, the monks to teach the monastic discipline to the nuns."

The first recitation section is concluded.

2. Second recitation section

411. Then the Blessed One, having dwelt at Vesālī as long as he liked, set out on a journey towards Sāvathī. Wandering on a journey gradually, he arrived at Sāvathī. There the Blessed One stayed at Sāvathī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks were sprinkling nuns with muddy water - thinking "Perhaps they might become attached to us." They reported this matter to the

Blessed One. "Monks, nuns should not be sprinkled with muddy water by a monk. Whoever should sprinkle, there is an offence of wrong-doing. I allow, monks, to impose a punishment on that monk." Then this occurred to the monks - "What punishment should be imposed?" They reported this matter to the Blessed One. "That monk, monks, should be made not to be paid respect by the community of nuns."

Now at that time the group of six monks, having uncovered their bodies, were showing them to nuns, etc. having uncovered their thighs, they showed them to nuns, having uncovered their genitals, they showed them to nuns, they made suggestive remarks to nuns, they quarrelled together with nuns - thinking "Perhaps they might become attached to us." They reported this matter to the Blessed One. "Monks, the body should not be shown to nuns by a monk having uncovered it, the thigh should not be shown to nuns having uncovered it, the genitals should not be shown to nuns having uncovered them, suggestive remarks should not be made to nuns, one should not quarrel together with nuns. Whoever should quarrel, there is an offence of wrong-doing. I allow, monks, to impose a punishment on that monk." Then this occurred to the monks - "What punishment should be imposed?" They reported this matter to the Blessed One. "That monk, monks, should be made not to be paid respect by the community of nuns."

Now at that time the group of six nuns were sprinkling a monk with muddy water - thinking "Perhaps they might become attached to us." They reported this matter to the Blessed One. "Monks, a monk should not be sprinkled with muddy water by a nun. Whoever should sprinkle, there is an offence of wrong-doing. I allow, monks, to impose a punishment on that nun." Then this occurred to the monks - "What punishment should be imposed?" They reported this matter to the Blessed One. "I allow, monks, to impose a prohibition." When the prohibition was imposed, they did not heed it. They reported this matter to the Blessed One. "I allow, monks, to set aside the exhortation."

Now at that time the group of six nuns, having uncovered their bodies, showed them to the monks, having uncovered their breasts, showed them to the monks, having uncovered their thighs, showed them to the monks, having uncovered their genitals, showed them to the monks, they illuminated the monks, they quarrelled together with the monks - thinking "Perhaps they might become attached to us." They reported this matter to the Blessed One. "Monks, a nun should not show her body having uncovered it to the monks. Etc. The breasts should not be shown having uncovered them to the monks, the thighs should not be shown having uncovered them to the monks, the genitals should not be shown having uncovered them to the monks, the monks should not be illuminated, there should not be quarrelling together with the monks. Whoever should quarrel, there is an offence of wrong-doing. I allow, monks, to impose a punishment on that nun." Then this occurred to the monks - "What punishment should be imposed?" They reported this matter to the Blessed One. "I allow, monks, to impose a prohibition." When the prohibition was imposed, they did not heed it. They reported this matter to the Blessed One. "I allow, monks, to set aside the exhortation." Then this occurred to the monks - "Is it allowable to perform the Observance together with a nun whose exhortation has been set aside, or is it not

allowable?" They reported this matter to the Blessed One. "Monks, the Observance should not be performed together with a nun whose exhortation has been set aside, as long as that legal case is not allayed."

412. Now at that time the Venerable Udāyī, having set aside the exhortation, departed on a journey. The nuns grumbled, criticised, and complained - "How indeed could the noble Udāyī, having set aside the exhortation, depart on a journey!" They reported this matter to the Blessed One. "Monks, one should not depart on a journey having set aside the exhortation. Whoever should depart, there is an offence of wrong-doing."

Now at that time those who were foolish and inexperienced were setting aside the exhortation. They reported this matter to the Blessed One. "Monks, the exhortation should not be set aside by one who is foolish and inexperienced. Whoever should set aside, there is an offence of wrong-doing."

Now at that time monks were setting aside the exhortation without grounds, without reason. They reported this matter to the Blessed One. "Monks, the exhortation should not be set aside without grounds, without reason. Whoever should set aside, there is an offence of wrong-doing."

Now at that time monks, having set aside the exhortation, did not give a judgment. They reported this matter to the Blessed One. "Monks, having set aside the exhortation, a judgment should not be not given. Whoever should not give it, there is an offence of wrong-doing."

413. Now at that time nuns were not going for the exhortation. They reported this matter to the Blessed One. "Monks, a nun should not fail to go for the exhortation. Whoever should not go, should be dealt with according to the rule."

Now at that time the entire community of nuns was going for the exhortation. People grumbled, criticised, and complained - "These are their wives, these are their mistresses, now they will enjoy themselves together with them!" They reported this matter to the Blessed One. "Monks, the entire community of nuns should not go for the exhortation. If they should go, there is an offence of wrong-doing. I allow, monks, four or five nuns to go for the exhortation."

Now at that time four or five nuns were going for the exhortation. People likewise grumbled, criticised, and complained - "These are their wives, these are their mistresses, now they will enjoy themselves together with them!" They reported this matter to the Blessed One. "Monks, four or five nuns should not go for the exhortation. If they should go, there is an offence of wrong-doing. I allow, monks, two or three nuns to go for the exhortation. Having approached one monk, having arranged the upper robe on one shoulder, having paid homage at the feet, having sat down squatting, having raised joined palms, he should be addressed thus - 'The community of nuns, noble sir, pays homage at the feet of the community of monks, and requests approaching for exhortation; may the community of nuns, noble sir, obtain approaching for exhortation.' That monk, having approached the reciter of the Pātimokkha, should address him thus - 'The community of nuns, venerable sir, pays homage at the feet of the community of monks, and requests approaching for exhortation; may the community of nuns, venerable sir, obtain approaching for

exhortation.' The reciter of the Pātimokkha should say - 'Is there any monk authorised as an exhorter of nuns?' If there is any monk authorised as an exhorter of nuns, the reciter of the Pātimokkha should say - 'The monk of such and such a name is authorised as an exhorter of nuns, let the community of nuns approach him.' If there is no monk authorised as an exhorter of nuns, the reciter of the Pātimokkha should say - 'Which venerable one is willing to exhort the nuns?' If anyone is willing to exhort the nuns, and he is possessed of eight factors, having authorised him, it should be said - 'The monk of such and such a name is authorised as an exhorter of nuns, let the community of nuns approach him.' If no one is willing to exhort the nuns, the reciter of the Pātimokkha should say - 'There is no monk authorised as an exhorter of nuns, let the community of nuns conduct itself in a pleasing manner.'"

414. Now at that time monks were not taking the exhortation. They reported this matter to the Blessed One. "Monks, the exhortation should not be not taken. Whoever should not take it, there is an offence of wrong-doing."

Now at that time a certain monk was foolish. The nuns, having approached him, said this: "Take the exhortation, noble sir." "Indeed, sister, I am foolish; how can I take the exhortation?" "Take the exhortation, noble sir; for thus it has been laid down by the Blessed One: the exhortation of nuns should be taken by monks." They reported this matter to the Blessed One. "I allow, monks, setting aside the foolish, the remaining ones may take the exhortation."

Now at that time a certain monk was sick. The nuns, having approached him, said this: "Take the exhortation, noble sir." "Indeed, sister, I am sick; how can I take the exhortation?" "Take the exhortation, noble sir; for thus it has been laid down by the Blessed One: setting aside the foolish, the exhortation should be taken by the remaining ones." They reported this matter to the Blessed One. "I allow, monks, setting aside the foolish, setting aside the sick, the remaining ones may take the exhortation."

Now at that time a certain monk was travelling. The nuns, having approached him, said this: "Take the exhortation, noble sir." "Indeed, sister, I am travelling; how can I take the exhortation?" "Take the exhortation, noble sir; for thus it has been laid down by the Blessed One: setting aside the foolish, setting aside the sick, the exhortation should be taken by the remaining ones." They reported this matter to the Blessed One. "I allow, monks, setting aside the foolish, setting aside the sick, setting aside the traveller, the remaining ones may take the exhortation."

Now at that time a certain monk was dwelling in the forest. The nuns, having approached him, said this: "Take the exhortation, noble sir." "Indeed, sister, I dwell in the forest; how can I take the exhortation?" "Take the exhortation, noble sir; for thus it has been laid down by the Blessed One: setting aside one who is foolish, setting aside one who is sick, setting aside one who is travelling, the exhortation should be taken by the remaining ones." They reported this matter to the Blessed One. "I allow, monks, for a forest-dwelling monk to take the exhortation, and to make a rendezvous: 'I will return here.'"

415. Now at that time monks, having taken the exhortation, were not reporting. They reported this matter to the Blessed One. "Monks, the exhortation should not be not reported. Whoever should not report, there is an offence of wrong-doing."

Now at that time monks, having taken the exhortation, were not reporting back. They reported this matter to the Blessed One. "Monks, the exhortation should not be not reported back. Whoever should not report back, there is an offence of wrong-doing."

Now at that time nuns were not going to the rendezvous. They reported this matter to the Blessed One. "Monks, a nun should not fail to go to the rendezvous. Whoever should not go, there is an offence of wrong-doing."

416. Now at that time nuns were wearing long waistbands, and with those very ones they were bending their ribs. People grumbled, criticised, and complained, etc. "Just as housewives enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, a long waistband should not be worn by a nun. Whoever should wear one, there is an offence of wrong-doing. I allow, monks, for a nun a waistband that goes around once, but the ribs should not be bent with it. Whoever should bend them, there is an offence of wrong-doing."

Now at that time nuns were bending their ribs with a bamboo strip band, etc. They were bending their ribs with a leather band. They were bending their ribs with a cloth band. They were bending their ribs with a cloth braid. They were bending their ribs with a cloth roll. They were bending their ribs with a rag band. They were bending their ribs with a rag braid. They were bending their ribs with a rag roll. They were bending their ribs with a thread braid. They were bending their ribs with a thread roll. People grumbled, criticised, and complained - "Just as housewives enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, the ribs should not be bent by a nun with a bamboo strip band, etc. The ribs should not be bent with a thread roll. Whoever should bend them, there is an offence of wrong-doing."

Now at that time nuns were having their buttocks rubbed with a bone, etc. They were having their buttocks pounded with a cow's jawbone, they were having their hands pounded, they were having the backs of their hands pounded, they were having their feet pounded, they were having the tops of their feet pounded, they were having their thighs pounded, they were having their faces pounded, they were having their gums pounded. People grumbled, criticised, and complained, etc. "Just as housewives enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, the buttocks should not be rubbed by a nun with a bone, etc. The gums should not be pounded. Whoever should have them pounded, there is an offence of wrong-doing."

417. Now at that time the group of six nuns anointed their faces, etc. they massaged their faces, they powdered their faces, they marked their faces with red arsenic, they applied body cosmetics, they applied face cosmetics, they applied body and face cosmetics. People grumbled, criticised, and complained, etc. "Just as housewives enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, a nun should not anoint her face, etc. the face should not be massaged, the face should not be powdered, the face should not be marked with red arsenic, body cosmetics should not be applied, face cosmetics should not be applied, body and face cosmetics should not be applied. Whoever should do so, there is an offence of wrong-doing."

Now at that time the group of six nuns applied eye-liner, etc. they applied distinguishing marks, they looked through windows, they stood in the light; they had dancing performed, they evicted prostitutes, they set up drinking booths, they set up slaughterhouses, they spread out shops, they engaged in lending at interest, they

engaged in trade, they caused male slaves to attend, they caused female slaves to attend, they caused male workers to attend, they caused female workers to attend, they caused animals to attend, they scattered myrobalan and ripe fruits, they kept felt rugs. People grumbled, criticised, and complained, etc. "Just as housewives enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, a nun should not apply eye-liner, etc. distinguishing marks should not be applied, one should not look through windows, one should not stand in the light, dancing should not be had performed, a prostitute should not be evicted, a drinking booth should not be set up, a slaughterhouse should not be set up, a shop should not be spread out, lending at interest should not be engaged in, trade should not be engaged in, a male slave should not be caused to attend, a female slave should not be caused to attend, a male worker should not be caused to attend, a female worker should not be caused to attend, an animal should not be caused to attend, myrobalan and ripe fruits should not be scattered, a felt rug should not be kept. Whoever should keep one, there is an offence of wrong-doing."

418. Now at that time the group of six nuns wore robes that were entirely blue... etc. wore robes that were entirely yellow, wore robes that were entirely red, wore robes that were entirely crimson, wore robes that were entirely black, wore robes that were entirely dyed with great dye, wore robes that were entirely dyed with great name, wore robes with uncut fringes, wore robes with long fringes, wore robes with flower fringes, wore robes with fruit fringes, wore jackets, wore bark garments. People grumbled, criticised, and complained, etc. "Just as housewives enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, robes that are entirely blue should not be worn by a nun... etc. a bark garment should not be worn. Whoever should keep one, there is an offence of wrong-doing."

419. Now at that time a certain nun, when dying, said thus: "After my passing, let my requisites belong to the monastic community." There the monks and nuns disputed: "They belong to us, they belong to us." They reported this matter to the Blessed One. "If, monks, a nun when dying should say thus: 'After my passing, let my requisites belong to the monastic community,' the community of monks has no power there; this belongs only to the community of nuns. If, monks, a female trainee... etc. If, monks, a female novice when dying should say thus: 'After my passing, let my requisites belong to the monastic community,' the community of monks has no power there; this belongs only to the community of nuns. If, monks, a monk when dying should say thus: 'After my passing, let my requisites belong to the monastic community,' the community of nuns has no power there; this belongs only to the community of monks. If, monks, a novice... etc. If, monks, a lay follower... etc. If, monks, a female lay follower... etc. If, monks, anyone else when dying should say thus: 'After my passing, let my requisites belong to the monastic community,' the community of nuns has no power there; this belongs only to the community of monks."

420. Now at that time a certain woman who was a former wrestler had gone forth among the nuns. She, having seen a weak monk on the road, having given a blow with her shoulder, knocked him down. Monks grumbled, criticised, and complained - "How indeed could a nun give a blow to a monk!" They reported this matter to the

Blessed One. "Monks, a nun should not give a blow to a monk. Whoever should give it, there is an offence of wrong-doing. I allow, monks, for a nun, having seen a monk, to step aside from afar and give way."

Now at that time a certain woman whose husband was away from home became pregnant by a paramour. She, having caused the embryo to fall, said this to a nun who was dependent on her family - "Come, lady, take out this embryo with your bowl." Then that nun, having put that embryo in her bowl, having concealed it with her double robe, departed. Now at that time a certain alms-gathering monk had made an undertaking - 'Whatever almsfood I first obtain, I will not consume it without having given it to a monk or a nun.' Then that monk, having seen that nun, said this - "Come, sister, accept almsfood." "Enough, sir." For the second time, etc. For the third time that monk said this to that nun - "Come, sister, accept almsfood." "Enough, sir." "I, sister, have made an undertaking - 'Whatever almsfood I first obtain, I will not consume it without having given it to a monk or a nun.' Come, sister, accept almsfood." Then that nun, being pressured by that monk, having taken it out, showed her bowl - "See, sir, the embryo in the bowl; and do not report it to anyone." Then that monk grumbled, criticised, and complained - "How indeed could a nun take out an embryo with her bowl!" Then that monk reported this matter to the monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could a nun take out an embryo with her bowl!" They reported this matter to the Blessed One. "Monks, a nun should not take out an embryo with her bowl. Whoever should take it out, there is an offence of wrong-doing. I allow, monks, for a nun, having seen a monk, having taken it out, to show her bowl."

Now at that time the group of six nuns, having seen a monk, having turned over, showed the base of the bowl. Monks grumbled, criticised, and complained - "How indeed could the group of six nuns, having seen a monk, having turned over, show the base of the bowl!" Then those monks reported this matter to the Blessed One. "Monks, a nun, having seen a monk, should not show the base of the bowl having turned it over. Whoever should show it, there is an offence of wrong-doing. I allow, monks, for a nun, having seen a monk, to show the bowl having turned it upright. And whatever food is in the bowl, with that the monk should be invited."

Now at that time in Sāvattthī a male characteristic had been thrown away on the road. The nuns gazed at it attentively. People made an acclamation. Those nuns were ashamed. Then those nuns, having gone to the dwelling, reported this matter to the monks. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the nuns gaze upon a male characteristic!" Then those nuns reported this matter to the monks. The monks reported this matter to the Blessed One. "Monks, a nun should not gaze upon a male characteristic. Whoever should gaze, there is an offence of wrong-doing."

421. Now at that time people gave material gains to the monks. The monks gave to the nuns. People grumbled, criticised, and complained - "How indeed could the venerable ones give to others what was given for their own use! We too do not know how to give a gift." They reported this matter to the Blessed One. "Monks, what was given for one's own use should not be given to others. Whoever should give it, there is an offence of wrong-doing."

Now at that time the monks had an abundance of material gains. They reported this matter to the Blessed One. "I allow, monks, to give to the Community." It became even more abundant. They reported this matter to the Blessed One. "I allow, monks, to give even to an individual."

Now at that time the monks had an abundance of stored material gains. They reported this matter to the Blessed One. "I allow, monks, for the monks' storage to be consumed after having it accepted by nuns."

Now at that time people gave material gains to the nuns. The nuns gave to the monks. People grumbled, criticised, and complained - "How indeed could the nuns give to others what was given for their own use! We too do not know how to give a gift." They reported this matter to the Blessed One. "Monks, what was given for a nun's own use should not be given to others. Whoever should give it, there is an offence of wrong-doing."

Now at that time the nuns had an abundance of material gains. They reported this matter to the Blessed One. "I allow, monks, to give to the Community." It became even more abundant. They reported this matter to the Blessed One. "I allow, monks, to give even to an individual."

Now at that time the nuns had an abundance of stored material gains. They reported this matter to the Blessed One. "I allow, monks, the nuns' storage to be consumed after having it accepted by monks and nuns."

422. Now at that time the monks had an abundance of lodgings, but the nuns did not. The nuns sent a messenger to the monks - "It would be good, venerable sirs, if the noble ones would give us lodgings temporarily." They reported this matter to the Blessed One. "I allow, monks, to give lodgings to the nuns temporarily."

Now at that time menstruating nuns sat down on and also lay down on covered beds and covered chairs. The lodgings were smeared with blood. They reported this matter to the Blessed One. "Monks, a nun should not sit down on or lie down on a covered bed or a covered chair. Whoever should sit down or lie down, there is an offence of wrong-doing. I allow, monks, a household robe." The household robe was smeared with blood. They reported this matter to the Blessed One. "I allow, monks, a peg-cloth." The cloth fell down. They reported this matter to the Blessed One. "I allow, monks, having tied with a string, to tie to the thigh." The string broke. They reported this matter to the Blessed One. "I allow, monks, a tucked-up robe, a hip-string."

Now at that time the group of six nuns wore a hip-string at all times. People grumbled, criticised, and complained - "Just as housewives enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, a nun should not wear a hip-string at all times. Whoever should wear one, there is an offence of wrong-doing. I allow, monks, a hip-string for a menstruating woman."

The second recitation section is concluded.

3. Third Recitation Section

423. Now at that time fully ordained women were seen -those without the sign, those with only the sign, those without blood, those with constant blood, those with constant cloth, those who are dripping, those with a peak, woman-eunuchs, those acting like men, those who are mixed, those with characteristics of both sexes. They reported this matter to the Blessed One. "I allow, monks, the one giving full ordination to ask about the twenty-four things that are obstructions. And thus, monks, she should be asked - 'Are you not one without the sign, are you not one with only the sign, are you not one without blood, are you not one with constant blood, are you not one with constant cloth, are you not one who is dripping, are you not one with a peak, are you not a woman-eunuch, are you not one acting like a man, are you not one who is mixed, are you not one with characteristics of both sexes? Do you have such diseases as these: leprosy, boils, eczema, consumption, epilepsy? Are you a human being? Are you a woman? Are you a freewoman? Are you free of debt? Are you not a royal soldier? Have you been permitted by your mother and father, by your husband? Are you fully twenty years of age? Is your bowl and robes complete? What is your name? What is your woman preceptor's name?'

Now at that time monks were asking nuns about the things that are obstructions. The candidates for full ordination became embarrassed, became ashamed, and were unable to answer. They reported this matter to the Blessed One. "I allow, monks, one ordained unilaterally in the community of nuns, having been purified, to be given full ordination in the community of monks."

Now at that time nuns, without having instructed, were asking candidates for full ordination about the things that are obstructions. The candidates for full ordination became embarrassed, became ashamed, and were unable to answer. They reported this matter to the Blessed One. "I allow, monks, having first instructed, afterwards to ask about the things that are obstructions."

They instructed right there in the midst of the Community. The candidates for full ordination likewise became embarrassed, became ashamed, and were unable to answer. They reported this matter to the Blessed One. "I allow, monks, having instructed to one side, to ask about the things that are obstructions in the midst of the Community. And thus, monks, she should be instructed."

424. First, she should be made to take a preceptor. Having made him take a preceptor, the bowl and robes should be pointed out - "This is your bowl, this is your double robe, this is your upper robe, this is your inner robe, this is your bodice, this is your bathing cloth; go, stand in such and such a place."

Foolish and inexperienced ones were instructing. The candidates for full ordination, being badly instructed, became embarrassed, became ashamed, and were unable to answer. They reported this matter to the Blessed One. "Monks, she should not be instructed by one who is foolish and inexperienced. Whoever should instruct, there is an offence of wrong-doing. I allow, monks, for an experienced and competent nun to instruct."

Those not authorized were instructing. They reported this matter to the Blessed One. "Monks, she should not be instructed by one who is not authorized. Whoever should instruct, there is an offence of wrong-doing. I allow, monks, for one who is authorized to instruct. And thus, monks, it should be authorised -either one should authorize

oneself, or another should be authorized by another.

And how should one authorize oneself? An experienced and competent nun should inform the Community - "Let the Community hear me, ladies. The one of such and such a name is a candidate for full ordination of the lady of such and such a name. If it is the proper time for the Community, I, of such and such a name, would instruct the one of such and such a name." Thus one should authorize oneself.

And how should another be authorized by another? An experienced and competent nun should inform the Community - "Let the Community hear me, ladies. The one of such and such a name is a candidate for full ordination of the lady of such and such a name. If it is the proper time for the Community, the one of such and such a name would instruct the one of such and such a name." Thus another should be authorized by another.

That authorized nun, having approached the candidate for full ordination, should address her thus - "Listen, so-and-so. This is your time for truth, your time for what is factual. Whatever has arisen, when asked in the midst of the Community, if it exists, it should be said 'it is'; if it does not exist, it should be said 'it is not.' Do not be embarrassed, do not become ashamed. They will ask you thus - Are you not one without the sign, are you not one with only the sign, are you not one without blood, are you not one with constant blood, are you not one with constant cloth, are you not one who is dripping, are you not one with a peak, are you not a woman-eunuch, are you not one acting like a man, are you not one who is mixed, are you not one with characteristics of both sexes? Do you have such diseases as these: leprosy, boils, eczema, consumption, epilepsy? Are you a human being? Are you a woman? Are you a freewoman? Are you free of debt? Are you not a royal soldier? Have you been permitted by your mother and father, by your husband? Are you fully twenty years of age? Is your bowl and robes complete? What is your name? What is your woman preceptor's name?"

They come together. One should not come together. The instructor, having come first, should inform the Community - "Let the Community hear me, ladies. The one of such and such a name is a candidate for full ordination of the lady of such and such a name. She has been instructed by me. If it is the proper time for the Community, let the one of such and such a name come." She should be told "Come."

Having had the upper robe arranged on one shoulder, having had her pay homage at the feet of the nuns, having had her sit down squatting, having had her raise joined palms, she should be made to request full ordination - "Ladies, I request full ordination from the Community. May the Community, ladies, raise me up, out of compassion. For the second time, ladies, I request full ordination from the Community. May the Community, ladies, raise me up, out of compassion. For the third time, ladies, I request full ordination from the Community. May the Community, ladies, raise me up, out of compassion." An experienced and competent nun should inform the Community -

"Let the Community hear me, ladies. This one of such and such a name is a candidate for full ordination of the lady of such and such a name. If it is the proper time for the Community, I would ask the one of such and such a name about the things that are

obstructions.

"Listen, so-and-so. This is your time for truth, your time for what is factual. Whatever has arisen, I ask you: what exists should be said 'there is', what does not exist should be said 'there is not'. Are you not one without the sign, etc. What is your name? What is your woman preceptor's name?" An experienced and competent nun should inform the Community -

425. "Let the Community hear me, ladies. This one of such and such a name is a candidate for full ordination of the lady of such and such a name. She is pure from things that are obstructions, her bowl and robes are complete. The one of such and such a name requests full ordination from the Community with the lady of such and such a name as woman preceptor. If it is the proper time for the Community, the Community should give full ordination to the one of such and such a name with the lady of such and such a name as woman preceptor. This is the motion.

"Let the Community hear me, ladies. This one of such and such a name is a candidate for full ordination of the lady of such and such a name. She is pure from things that are obstructions, her bowl and robes are complete. The one of such and such a name requests full ordination from the Community with the lady of such and such a name as woman preceptor. The Community gives full ordination to the one of such and such a name with the lady of such and such a name as woman preceptor. If the full ordination of the one of such and such a name with the lady of such and such a name as woman preceptor is agreeable to the lady, she should remain silent; she to whom it is not agreeable should speak.

"For the second time I say this matter, etc. For the third time I say this matter - Let the Community hear me, ladies. This one of such and such a name is a candidate for full ordination of the lady of such and such a name. She is pure from things that are obstructions, her bowl and robes are complete. The one of such and such a name requests full ordination from the Community with the lady of such and such a name as woman preceptor. The Community gives full ordination to the one of such and such a name with the lady of such and such a name as woman preceptor. If the full ordination of the one of such and such a name with the lady of such and such a name as woman preceptor is agreeable to the lady, she should remain silent; she to whom it is not agreeable should speak.

"The one of such and such a name has been fully ordained by the Community with the lady of such and such a name as woman preceptor. It is agreeable to the Community, therefore they are silent, thus I remember it."

"At that very moment, having taken her, having approached the community of monks, having had the upper robe arranged on one shoulder, having had her pay homage at the feet of the monks, having had her sit down squatting, having had her raise joined palms, she should be made to request full ordination - "I, ladies, of such and such a name, am a candidate for full ordination of the lady of such and such a name. Ordained unilaterally in the community of nuns, purified; Ladies, I request full ordination from the Community. May the Community, ladies, raise me up, out of compassion. I, ladies, of such and such a name, am a candidate for full ordination of the lady of such and such a name. Ordained unilaterally in the community of nuns, purified. For the second time, ladies, I request full ordination from the Community.

May the Community, ladies, raise me up, out of compassion. I, ladies, of such and such a name, am a candidate for full ordination of the lady of such and such a name. Ordained unilaterally in the community of nuns, purified. For the third time, ladies, I request full ordination from the Community. May the Community, ladies, raise me up, out of compassion." An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. This one of such and such a name is a candidate for full ordination of the one of such and such a name. Ordained unilaterally in the community of nuns, purified. The one of such and such a name requests full ordination from the Community with the one of such and such a name as woman preceptor. If it is the proper time for the Community, the Community should give full ordination to the one of such and such a name with the one of such and such a name as woman preceptor. This is the motion.

"Let the Community hear me, venerable sir. This one of such and such a name is a candidate for full ordination of the one of such and such a name. Ordained unilaterally in the community of nuns, purified. The one of such and such a name requests full ordination from the Community with the one of such and such a name as woman preceptor. The Community gives full ordination to the one of such and such a name with the one of such and such a name as woman preceptor. If the full ordination of the one of such and such a name with the one of such and such a name as woman preceptor is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter, etc. For the third time I say this matter - Let the Community hear me, venerable sir. This one of such and such a name is a candidate for full ordination of the one of such and such a name. Ordained unilaterally in the community of nuns, purified. The one of such and such a name requests full ordination from the Community with the one of such and such a name as woman preceptor. The Community gives full ordination to the one of such and such a name with the one of such and such a name as woman preceptor. If the full ordination of the one of such and such a name with the one of such and such a name as woman preceptor is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The one of such and such a name has been fully ordained by the Community with the one of such and such a name as woman preceptor. It is agreeable to the Community, therefore they are silent, thus I remember it."

"At that very moment the shadow should be measured, the measure of the season should be declared, the part of the day should be declared, the rehearsal should be declared, the nuns should be told - You should declare to her the three resources and the eight things not to be done."

426. Now at that time nuns, disputing over seats in the refectory, let the proper time pass. They reported this matter to the Blessed One. "I allow, monks, for eight nuns according to seniority, for the remainder according to order of arrival."

Now at that time nuns -thinking "It has been allowed by the Blessed One for eight nuns according to seniority, for the remainder according to order of arrival" - everywhere only eight nuns were obstructing according to seniority, the remainder according to order of arrival. They reported this matter to the Blessed One. "I allow, monks, in the refectory for eight nuns according to seniority, for the remainder according to order of arrival; elsewhere, everywhere according to seniority should not be obstructed. Whoever should obstruct, there is an offence of wrong-doing."

427. Now at that time nuns were not inviting admonishment. They reported this matter to the Blessed One. "Monks, a nun should not fail to invite admonishment. Whoever should not invite admonishment, should be dealt with according to the rule."

Now at that time nuns, having invited admonishment among themselves, were not inviting admonishment from the community of monks. They reported this matter to the Blessed One. "Monks, a nun, having invited admonishment among themselves, should not fail to invite admonishment from the community of monks. Whoever should not invite admonishment, should be dealt with according to the rule."

Now at that time nuns, inviting admonishment together with monks as one, made an uproar. They reported this matter to the Blessed One. "Monks, a nun should not invite admonishment together with monks as one. Whoever should invite admonishment, there is an offence of wrong-doing."

Now at that time nuns, inviting admonishment before the meal, let the proper time pass. They reported this matter to the Blessed One. "I allow, monks, to invite admonishment after the meal." Inviting admonishment after the meal, they were at the improper time. They reported this matter to the Blessed One. "I allow, monks, having invited admonishment from the community of nuns today, to invite admonishment from the community of monks the following day."

Now at that time the entire community of nuns, inviting admonishment, made an uproar. They reported this matter to the Blessed One. "I allow, monks, to authorise one experienced and competent nun - to invite admonishment from the community of monks for the benefit of the community of nuns. And thus, monks, they should be authorised. First a nun should be requested, having requested, an experienced and competent nun should inform the Community -

"Let the Community hear me, ladies. If it is the proper time for the Community, the Community should authorise the nun of such and such a name to invite admonishment from the community of monks for the benefit of the community of nuns. This is the motion.

"Let the Community hear me, ladies. The Community authorises the nun of such and such a name to invite admonishment from the community of monks for the benefit of the community of nuns. If the authorisation of the nun of such and such a name to invite admonishment from the community of monks for the benefit of the community of nuns is agreeable to the lady, she should remain silent; she to whom it is not agreeable should speak.

"The nun of such and such a name has been authorized by the Community to invite the community of monks to admonish on behalf of the community of nuns. It is agreeable to the Community, therefore they are silent, thus I remember it."

That authorized nun, having taken the community of nuns, having approached the community of monks, having arranged her upper robe on one shoulder, having paid homage at the feet of the monks, having sat down squatting, having raised joined palms, should address them thus - "The community of nuns, noble sirs, invites the community of monks to admonish - by what is seen, or by what is heard, or by suspicion. Let the community of monks, noble sirs, speak to the community of nuns out of compassion; seeing, it will make amends. For the second time, noble sirs, etc. For the third time, noble sirs, the community of nuns invites the community of monks to admonish - by what is seen, or by what is heard, or by suspicion. Let the community of monks, noble sirs, speak to the community of nuns out of compassion; seeing, it will make amends."

428. Now at that time nuns were setting aside the Observance of monks, setting aside the invitation to admonish, issuing commands, setting up censure, asking for permission, accusing, and reminding. They reported this matter to the Blessed One. "Monks, a nun should not set aside the Observance of a monk; even if set aside, it is not set aside; for one setting it aside, there is an offence of wrong-doing. The invitation to admonish should not be set aside; even if set aside, it is not set aside; for one setting it aside, there is an offence of wrong-doing. Commands should not be issued; even if done, it is not done; for one doing it, there is an offence of wrong-doing. Censure should not be set up; even if set up, it is not set up; for one setting it up, there is an offence of wrong-doing. Permission should not be asked for; even if asked for, it is not asked for; for one asking for it, there is an offence of wrong-doing. He should not be accused; even if accused, he is not accused; for one accusing, there is an offence of wrong-doing. He should not be reminded; even if reminded, he is not reminded; for one reminding, there is an offence of wrong-doing."

Now at that time monks were setting aside the Observance of nuns, setting aside the invitation to admonish, issuing commands, setting up censure, asking for permission, accusing, and reminding. They reported this matter to the Blessed One. "I allow, monks, for a monk to set aside the Observance of a nun; even if set aside, it is well set aside; for one setting it aside, there is no offence. To set aside the invitation to admonish; even if set aside, it is well set aside; for one setting it aside, there is no offence. To issue commands; even if done, it is well done; for one doing it, there is no offence. To set up censure; even if set up, it is well set up; for one setting it up, there is no offence. To ask for permission; even if asked for, it is well asked for; for one asking for it, there is no offence. To accuse; even if accused, she is well accused; for one accusing, there is no offence. To remind; even if reminded, she is well reminded; for one reminding, there is no offence."

429. Now at that time the group of six nuns were travelling by vehicle -even with a cow-yoked one with a male driver, even with a bull-yoked one with a female driver. People grumbled, criticised, and complained, etc. "Just as at the Ganges festival." They reported this matter to the Blessed One. "Monks, a nun should not travel by vehicle. Whoever should travel, should be dealt with according to the rule."

Now at that time a certain nun was sick, she was unable to go on foot. They reported this matter to the Blessed One. "I allow, monks, a vehicle for a sick one." Then this occurred to the nuns - "Is it a cow-yoked one or a bull-yoked one?" They reported this matter to the Blessed One. "I allow, monks, a cow-yoked one, a bull-yoked one, a hand-cart."

Now at that time a certain nun became more severely unwell from the jolting of the vehicle. They reported this matter to the Blessed One. "I allow, monks, a palanquin, a litter."

430. Now at that time the courtesan Aḍḍhakāśī had gone forth among the nuns. And she wished to go to Sāvattthī - "I will receive full ordination in the presence of the Blessed One." The cheats heard - "It seems the courtesan Aḍḍhakāśī wishes to go to Sāvattthī." They lay in wait on the road. The courtesan Aḍḍhakāśī heard - "It seems the cheats have laid in wait on the road." She sent a messenger to the presence of the Blessed One - "Indeed I am wishing for full ordination; how should I proceed?" Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, to give full ordination even by a messenger."

They gave full ordination by a monk as messenger. They reported this matter to the Blessed One. "Monks, she should not be given full ordination by a monk as messenger. Whoever should give full ordination, there is an offence of wrong-doing." They gave full ordination by a female trainee as messenger, etc. They gave full ordination by a novice as messenger, etc. They gave full ordination by a female novice as messenger, etc. They gave full ordination by a foolish and inexperienced messenger. "Monks, she should not be given full ordination by a foolish and inexperienced messenger. Whoever should give full ordination, there is an offence of wrong-doing. I allow, monks, to give full ordination by an experienced and competent nun as messenger."

"That nun who is the messenger, having approached the Community, having arranged her upper robe on one shoulder, having paid homage at the feet of the monks, having sat down squatting, having raised joined palms, should address them thus - 'The one of such and such a name, ladies, is a candidate for full ordination of the lady of such and such a name. Ordained unilaterally in the community of nuns, purified. She does not come due to some obstacle. The one of such and such a name, ladies, requests full ordination from the Community. May the Community, ladies, raise her up, out of compassion. The one of such and such a name, ladies, is a candidate for full ordination of the lady of such and such a name. Ordained unilaterally in the community of nuns, purified. She does not come due to some obstacle. For the second time, ladies, the one of such and such a name requests full ordination from the Community. May the Community, ladies, raise her up, out of compassion. The one of such and such a name, ladies, is a candidate for full ordination of the lady of such and such a name. Ordained unilaterally in the community of nuns, purified. She does not come due to some obstacle. For the third time, ladies, the one of such and such a name requests full ordination from the Community. May the Community, ladies, raise her up, out of compassion.' An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. The one of such and such a name is a candidate for full ordination of the one of such and such a name. Ordained unilaterally in the community of nuns, purified. She does not come due to some obstacle. The one of such and such a name requests full ordination from the Community with the one of such and such a name as woman preceptor. If it is the proper time for the Community, the Community should give full ordination to the one of such and such a name with the one of such and such a name as woman preceptor. This is the motion.

"Let the Community hear me, venerable sir. The one of such and such a name is a candidate for full ordination of the one of such and such a name. Ordained unilaterally in the community of nuns, purified. She does not come due to some obstacle. The one of such and such a name requests full ordination from the Community with the one of such and such a name as woman preceptor. The Community gives full ordination to the one of such and such a name with the one of such and such a name as woman preceptor. If the full ordination of the one of such and such a name with the one of such and such a name as woman preceptor is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter, etc. For the third time I say this matter. Let the Community hear me, venerable sir. The one of such and such a name is a candidate for full ordination of the one of such and such a name. Ordained unilaterally in the community of nuns, purified. She does not come due to some obstacle. The one of such and such a name requests full ordination from the Community with the one of such and such a name as woman preceptor. The Community gives full ordination to the one of such and such a name with the one of such and such a name as woman preceptor. If the full ordination of the one of such and such a name with the one of such and such a name as woman preceptor is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The one of such and such a name has been fully ordained by the Community with the one of such and such a name as woman preceptor. It is agreeable to the Community, therefore they are silent, thus I remember it."

"At that very moment the shadow should be measured, the measure of the season should be declared, the part of the day should be declared, the rehearsal should be declared, the nuns should be told - You should declare to her the three resources and the eight things not to be done."

431. Now at that time nuns were dwelling in the forest. Cheats violated them. They reported this matter to the Blessed One. "Monks, a nun should not stay in the forest. Whoever should stay, there is an offence of wrong-doing."

Now at that time a storehouse had been given to the community of nuns by a certain lay follower. They reported this matter to the Blessed One. "I allow, monks, a storehouse." The storehouse was not suitable. They reported this matter to the Blessed One. "I allow, monks, a dwelling." The dwelling was not suitable. They reported this matter to the Blessed One. "I allow, monks, new construction work." The new construction work was not suitable. They reported this matter to the Blessed One. "I allow, monks, to make even an individual one."

432. Now at that time a certain woman who was pregnant had gone forth among the nuns. After she had gone forth, she delivered a child. Then this occurred to that nun - "How should I proceed with regard to this boy?" They reported this matter to the Blessed One. "I allow, monks, to nourish him until that boy attains discretion."

Then this occurred to that nun - "It is not allowable for me to dwell alone, and it is not allowable for another nun to dwell together with a boy. How should I proceed?" They reported this matter to the Blessed One. "I allow, monks, having authorised one nun, to give her as a companion to that nun. And thus, monks, they should be authorised. First a nun should be requested, having requested, an experienced and competent nun should inform the Community -

"Let the Community hear me, ladies. If it is the proper time for the Community, the Community should authorise the nun of such and such a name as a companion for the nun of such and such a name. This is the motion.

"Let the Community hear me, ladies. The Community authorises the nun of such and such a name as a companion for the nun of such and such a name. If the authorisation of the nun of such and such a name as a companion for the nun of such and such a name is agreeable to the lady, she should remain silent; she to whom it is not agreeable should speak.

"The nun of such and such a name has been authorised by the Community as a companion for the nun of such and such a name. It is agreeable to the Community, therefore they are silent, thus I remember it."

Then this occurred to that companion nun - "How should I proceed with regard to this boy?" They reported this matter to the Blessed One. "I allow, monks, except for sharing a room, to proceed with regard to that boy just as they proceed with regard to another man."

433. Now at that time a certain nun had become guilty of a serious offence and was undergoing penance. Then this occurred to that nun - "It is not allowable for me to dwell alone, and it is not allowable for another nun to dwell together with me. How should I proceed?" They reported this matter to the Blessed One. "I allow, monks, having authorised one nun, to give her as a companion to that nun. And thus, monks, they should be authorised. First a nun should be requested, having requested, an experienced and competent nun should inform the Community -

"Let the Community hear me, ladies. If it is the proper time for the Community, the Community should authorise the nun of such and such a name as a companion for the nun of such and such a name. This is the motion.

"Let the Community hear me, ladies. The Community authorises the nun of such and such a name as a companion for the nun of such and such a name. If the authorisation of the nun of such and such a name as a companion for the nun of such and such a name is agreeable to the lady, she should remain silent; she to whom it is not agreeable should speak.

"The nun of such and such a name has been authorised by the Community as a companion for the nun of such and such a name. It is agreeable to the Community, therefore they are silent, thus I remember it."

434. Now at that time a certain nun, having rejected the training, left the monastic community. She, having returned again, requested full ordination from the nuns. They reported this matter to the Blessed One. "There is no rejection of the training for a nun, monks; the very moment she left the monastic community, that very moment she became a non-nun."

Now at that time a certain nun went over from her own residence to a sphere of sectarian doctrines. She, having returned again, requested full ordination from the nuns. They reported this matter to the Blessed One. "That nun, monks, who has gone over from her own residence to a sphere of sectarian doctrines, she, having come, should not be given full ordination."

Now at that time nuns, being scrupulous, did not consent to paying respect, cutting of hair, cutting of nails, and treatment of wounds by men. They reported this matter to the Blessed One. "I allow, monks, to consent."

435. Now at that time nuns were sitting cross-legged, consenting to heel contact. They reported this matter to the Blessed One. "Monks, a nun should not sit cross-legged. Whoever should sit thus, there is an offence of wrong-doing."

Now at that time a certain nun was sick. For her, without sitting cross-legged, it was not comfortable. They reported this matter to the Blessed One. "I allow, monks, for a nun a half cross-legged sitting."

Now at that time nuns were defecating in the toilet. The group of six nuns caused an abortion right there. They reported this matter to the Blessed One. "Monks, a nun should not defecate in the toilet. Whoever should do so, there is an offence of wrong-doing. I allow, monks, to defecate in a place open below and covered above."

436. Now at that time nuns were bathing with bath powder. People grumbled, criticised, and complained, etc. "Just as housewives enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, a nun should not bathe with bath powder. Whoever should bathe, there is an offence of wrong-doing. I allow, monks, bran and clay."

Now at that time nuns were bathing with perfumed clay. People grumbled, criticised, and complained, etc. "Just as housewives enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, a nun should not bathe with perfumed clay. Whoever should bathe, there is an offence of wrong-doing. I allow, monks, plain clay."

Now at that time nuns, while bathing in the sweat room, made an uproar. They reported this matter to the Blessed One. "Monks, a nun should not bathe in the sweat room. Whoever should bathe, there is an offence of wrong-doing."

Now at that time nuns were bathing against the stream, consenting to the contact of the current. They reported this matter to the Blessed One. "Monks, a nun should not bathe against the stream. Whoever should bathe, there is an offence of wrong-doing."

Now at that time nuns were bathing at an unsuitable place. Cheats violated them. They reported this matter to the Blessed One. "Monks, a nun should not bathe at an unsuitable place. Whoever should bathe, there is an offence of wrong-doing."

Now at that time nuns were bathing at a men's bathing place. People grumbled, criticised, and complained, etc. "Just as housewives enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, a nun should not bathe at a men's bathing place. Whoever should bathe, there is an offence of wrong-doing. I allow, monks, to bathe at a women's bathing place."

The third recitation section is concluded.

The Chapter on Nuns is the tenth.

In this chapter there are one hundred cases.

Its summary:

Gotamī requested the going forth, the Truth-finder did not allow;
From Kapilavatthu to Vesālī, the great leader went.

With body covered with dust at the porch, she declared to Ānanda;
"They are capable" by method she requested, "mother" and "nurse."

A hundred years and that very day, without a monk to look forward to;
Invitation ceremony to admonish, rules of respect, two rains retreats, non-reviling.

The path of speech closed and eight rules, compliance for life;
Acceptance of the rules of respect, with that her full ordination.

A thousand years, only five, the pot-thief and the banker;
With the madder similes, thus the harm to the Good Teaching.

He would build an embankment beforehand, again the stability of the Good Teaching;
To give full ordination, the ladies, paying respect according to seniority.

They will not do what indeed, common and not common;
Exhortation and the principal monastic code, by whom indeed the dwelling.

They do not know and he instructed, they do not do and by monks;
To accept by monks, by nuns the formal acceptance.

He instructed the legal act by monks, they grumble by nuns or;
To instruct and quarrel, having charged and by Uppalā.

At Sāvattthī the mud-water, she paid respect to body and thigh;
And genitals, illumination, the factious ones quarrel.

Not to be paid respect, imposing a punishment, nuns likewise again;
And prohibition, exhortation, is it allowable indeed, he departed.

Foolish ones, judgment of cases, exhortation, the Community by five;
Two, three do not take, foolish ones, sick and traveller.

Forest-dweller, they do not report, and they do not return;
Long, bamboo-leather, and cloth and cloth-braid roll;
And rag-braid and roll, and thread-braid and small roll.

Bone-scraper with cow's jawbone, back of hand, foot likewise;
Thigh, face, gums, anointing, massaging, bath powder.

They mark, body cosmetics, face cosmetics, likewise two;
Eye-liner, distinguishing marks, standing in the light, and dancing.

Prostitute, drinking booth, slaughterhouse, shop, lending at interest, trade;
Male slave, female slave, male worker, female worker, they caused to attend.

Animal, myrobalan, they kept felt rugs;
Blue, yellow, red, crimson, and black robes.

Great dye, great name, uncut, and long too;
Flower, board, jacket, and bark garment they wore.

A nun, upon the death of a female trainee, of a female novice;
When requisites are given over, the nun alone is the owner.

Of a monk, of a novice, of a male lay follower, of a female lay follower;
And of others, when requisites are given over, the monk is the owner.

Jasmine, inner room, base of the bowl, vegetables, and with food;
And abundant, even more, stored food.

Whatever is suitable for monks, so should be done for nuns;
Lodging, menstruating women, is smeared, and boards too.

They are cut off, and for all time, those without the sign too are seen;
Those with the sign, and those with blood, likewise those with constant blood.

Those with constant cloth, those who are dripping, those with a peak, woman-eunuchs;
And those acting like men, those who are mixed, and those with characteristics of both sexes.

Having made from those without the sign onwards, up to those with characteristics of both sexes;
This by abbreviation below, leprosy, boils, and eczema.

Consumption, epilepsy, human being, are you a woman, are you a freewoman;
Free of debt, not a royal soldier, permitted, and twenty.

And complete, what is your name, what is the name of your woman preceptor;
Having asked about the twenty-four obstructions, full ordination.

They become embarrassed, uninstructed, and likewise in the midst of the Community;

Taking the preceptor, double robe, upper robe, and inner robe.

And bathing cloth, water cloth, having informed, one should send;
Foolish, unauthorized, unilaterally, she should request, asking about obstructions.

Ordained unilaterally, in the community of monks, likewise again;
Shadow, season and day, rehearsal, the three resources.

Eight things not to be done, proper time, everywhere just eight;
Nuns do not invite admonishment, likewise the Community of monks.

Uproar before the meal, and uproar at the improper time;
Observance, invitation to admonish, issuing commands and censure.

Permission, accusing, reminding, rejected by the great sage;
Likewise monk and nun, permitted by the great sage.

Vehicle, connected with illness, vehicle jolt and half a kāsika;
Monk, training, novice, and female novice by a foolish one.

In the forest, by a lay follower, a storehouse pointed out, a dwelling;
Not suitable, new construction work, sitting in an inner room alone.

With a house and rules of respect, having rejected and went over;
Paying respect and hair, and nails and wound treatment.

Cross-legged and sick, excrement, with bath powder, perfumed;
In the sweat room, against the stream, at an unsuitable place and with a man.

Mahāgotamī requested, and Ānanda too wisely;
There are four assemblies, going forth in the Conqueror's Dispensation.

For the sake of generating religious emotion, and for the growth of the Good Teaching;
Like medicine for the sick, thus taught by the Buddha.

Thus disciplined in the Good Teaching, other women too;
They go to the imperishable state, where having gone they do not grieve.

The Chapter on Nuns is concluded.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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